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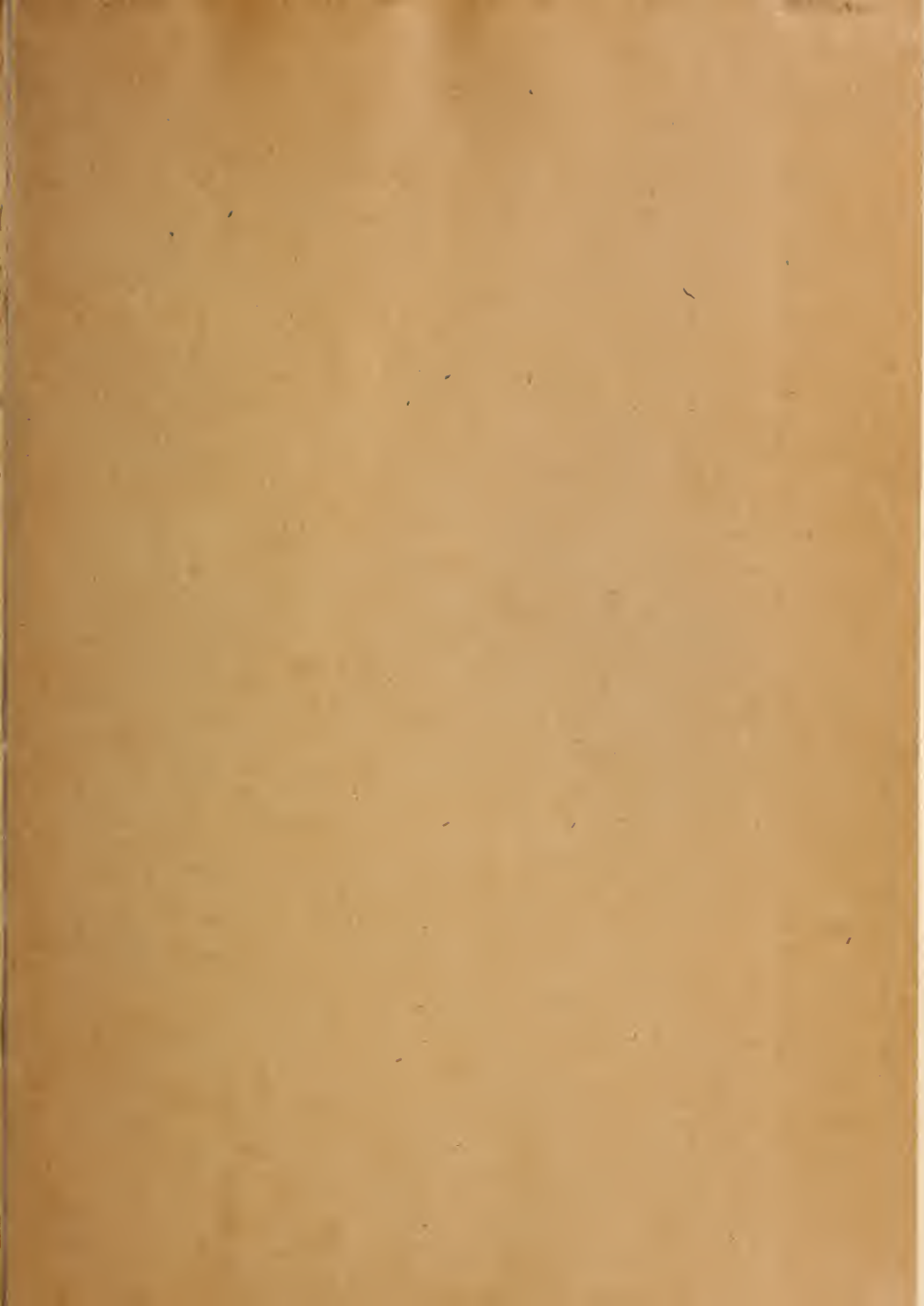


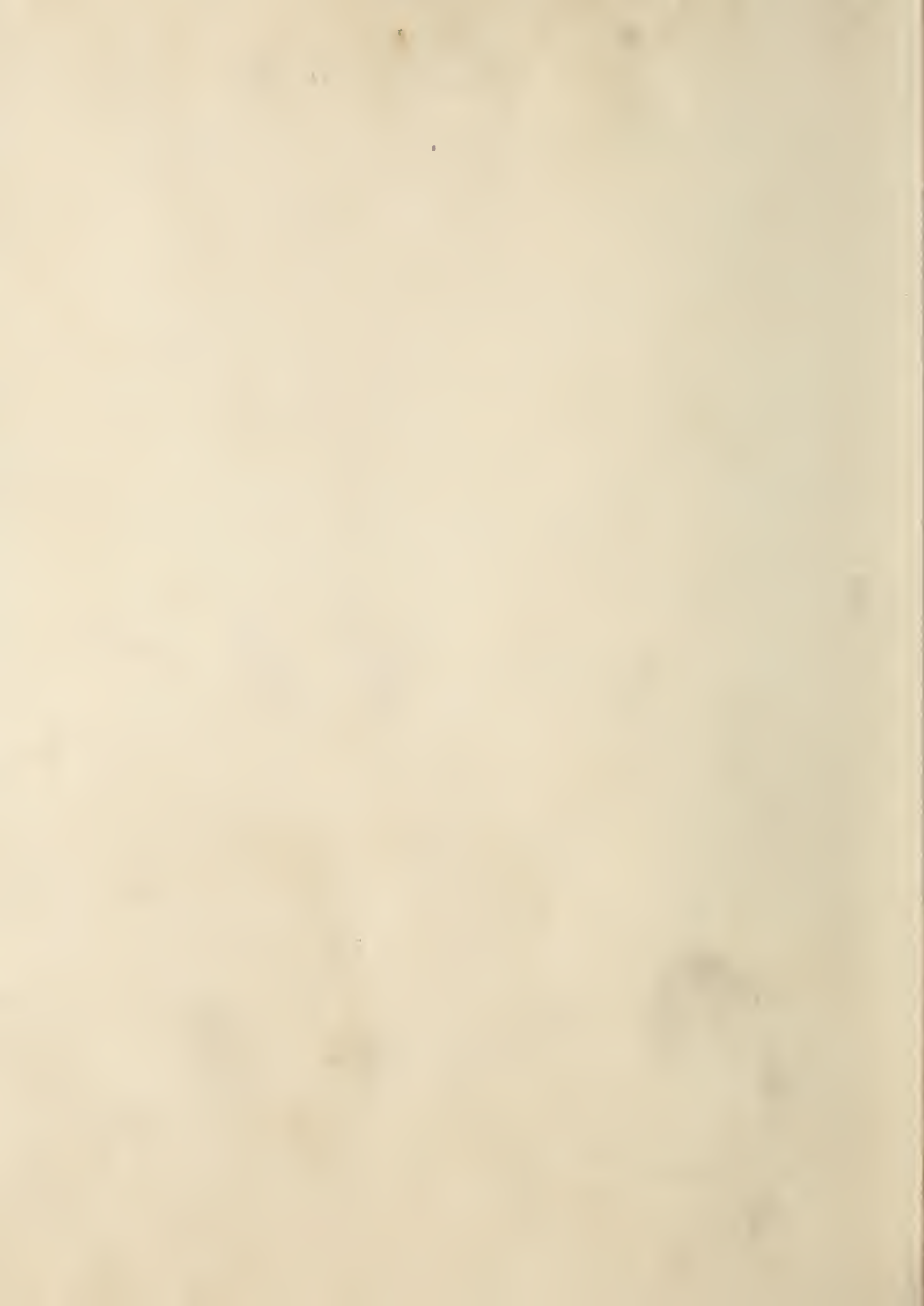
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The Student volunteer





The Student Volunteer

VOL. IV.

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No. 5.

WHAT THE BOARDS EXPECT OF THEIR CANDIDATES.

CHARLES H. DANIELS, SEC'Y A. B. C. F. M.

The three or four regiments of Student Volunteers present one of the encouraging spectacles in modern missionary work. They insure the filling of depleted ranks. A majority of these volunteers may not be able to pass the enlisting and appointing offices, but at home or abroad they will be interested friends of missions. It is often remarked that "anybody can be a missionary." The statement is singularly not so. The best men to be found are the kind of men in demand.

Attention should be called to the fact that the appointment of missionaries is a matter of deliberation and conscience on the part of missionary Boards. For the sake of the work, for reasons of economy, and because of the trust, great care is demanded. Out of kindness the applicant should not be sent into the foreign field without large probabilities of being well fitted for the place. On the part of the person contemplating application for missionary appointment there should be equal deliberation and conscience. The utmost frankness, honesty and good sense should be exercised in presenting the claims for appointment. Far better be discovered at the beginning, than, too late, to be discovered with faulty abilities. The judgment and experience of the officers of the Boards, whose dealing with every case is sympathetic while it is faithful, must be trusted. Young people have been known to take up cudgels against missionary Boards. Usually such a course has vindicated the wisdom of their action.

The first wish of every Missionary Society is to send every applicant to this great work. When it cannot be done wisely it is a disappointment. The expectations of our Missionary Boards in regard to its missionaries gather around the three-fold elements of a well-rounded manhood, physical, intellectual and spiritual.

1. Our missionaries should be men of well developed physical resources. At no point is there more frequent disappointment than at this; hence there must be increasing care taken in order not to make a mistake. Mistakes are made because those who seem to be the strongest cannot endure the climate, travel and food of a new land. Societies are often misguided by the error of an examining physician in testifying to good health upon general acquaintance, rather than from actual knowledge at the time. In one instance a Secretary advised a young man who inquired as to the health qualifications, to take an examination such as would be required for a \$10,000 life insurance policy. After a careful examination of a candidate a most reputable physician wrote: "While possessing reasonably good health, he lacks the physical resources necessary to the missionary service." An important point was touched. There must be not only good health, but resources of strength, nerve and sinew. All this is needed to stand up under a deadly clime, exposure and hardships, and the nervous strain of heathenism's "dead lift." Aches and pains, tendencies and inheritances, easily controlled at home, are sure to be aggravated in foreign lands.

In addition to good health, we should expect a well equipped missionary to be acquainted with the laws of health. Care of the body, regularity of habits, caution in exposure, are essential. He should know himself and his physical abilities. Careless exposure on the foreign field, under the name of zeal for Christ, is very short-sighted,—an hour may work disaster for a life time.

2. Our missionaries should be men of well defined intellectual discipline. The best training of our best educational institutions, academic, collegiate and professional, is precisely what is required. Special courses of study are not advised, but the best

regular courses of education. It is believed that with the heart consecrated to the missionary work, all the regular course studies will take on the nature of those heart experiences, and thus while regular in course, will become special in influence. "Mental powers and attributes of the highest order, executive ability and capacity for organizing and superintending, find ample scope on the mission field." This is truer today than ever. As our missions grow older, their institutions more advanced and the native agencies better educated, the leadership must be stronger and abler. It is doubtless true that we must differentiate in men as to this fitness for different fields, but we must protest against the idea that inferior men can be sent to any field however remote or lowly. What service could a weak man have rendered in place of Paton in New Hebrides; Coan in the Sandwich Islands; Doane or Pease in Micronesia; Livingstone or Moffatt, Lindley or Tyler in Africa? The same strength of intellect is necessary to formulate a language and give a Christian literature and establish schools and churches, and do it for ages to come, in darkest Africa, as is required to cope with the philosophy and astute religions of Japan or India.

We expect the intellectual power and breadth which our excellent colleges and universities give. Practical experience is an important element in education, as pertains to missionary work. Here our missionary qualifications have been subject to just criticism. Methods should be devised for competent, practical missionary training in our higher schools, developing, to quote from the Manual of the American Board, "good sense, sound judgment of men and things; versatility, tact, adaptation to men of all classes and circumstances; a cheerful, hopeful spirit; ability to work peaceably with others; persistent energy in carrying out plans once begun."

3. Our missionaries should be men of undoubted Christian character and experience. To the missionary work there must be given a calm, intelligent consecration of life. The qualifications quoted above from the Manual of the American Board, have these added words,—"controlled by a single-hearted, self-sacrificing

devotion to Christ and His cause." The Christian reputation of a missionary must be above reproach. The taint of suspicion must not be against his name. Among his associates in school and college he must be known as "every inch a man," and that man a Christian. His application to a missionary Board should at once arouse enthusiasm, and his appointment to the divine service should have universal approval.

There can be no motive of a personal or sinister order that can call a man from his home-land to spend years in earth's dark places. A yearning of soul over the miseries of this world, like what a mother feels at the cradle of her sick child; a degree of kindness which shall not tire under trial, any more than Jesus tired under His errand of mercy; a Christian humility so deep that contempt can only illumine it; a command over all feelings so as to bring them up to the heart of Christ, are the qualities we desire in the beloved servants of God who go forth to the evangelization of the world. Love so infinite, so divine, as that which moved the great heart in the work of saving us, is also the missionary's heart. Christianity receives none under the wing of her protection who cannot mingle heart with her heart and enter into the Saviour's plans for alleviating sin by the story of peace. Our missionaries must respond to the pangs of sin-stricken hearts and feel most deeply the woes of human nature. After all, the real life of the missionary is in his piety. This is the measure of his union with Christ. His piety is his power. This is the truth of truths. The missionary's power is a living, toiling, self-sacrificing piety. The health of the noblest son of earth may be given, but it is not a substitute. The knowledge of the schools may be multiplied, but all for naught unless Christ be the "living spirit within the whole." Look at the life of Jesus. Was there ever one filled with more untiring zeal for mortal man? From what toils did He shrink in doing good to the souls of men? Though so poor, as not to have where to lay His head, He could still pour out His bounty in bread for the hungry, and health for the sick, and clothing for the naked, and instruction for the ignorant, and correction for the

wicked, and life for the dead. His life was exhausted upon the immortal interests of mankind. He would not acquire for himself; nor gain the lustre of a great name; nor forecast for advantage from His matchless powers; but all for the good of mankind. He gave, what we would give the world to keep, His life for our sins.

Student Volunteers for the foreign missionary work,—“Let this same mind be in you which was also in Christ.” We expect great things from our missionaries;—they are chosen ones. We pray that God will guide many into this soul-winning service.

WHY I VOLUNTEERED—PERSONAL TESTIMONY.

On Round Top, at the Northfield Summer School of '89, I signed the Declaration. For two years a vague idea had possessed me that I might possibly become a missionary. I had learned much of the Volunteer Movement during the Conference, but had not understood the “card” until that evening when, after hearing a careful explanation by Robert E. Speer, I made the decision. Why did I make it? Simply because I could not see why I shouldn't. The question came, not “Why purpose to go?” but “Why *not* purpose to go?” “the presumption is in favor of foreign missions.” As I saw nothing that stood in the way of my accepting the challenge, I did accept it, believing that God had used my reasoning powers to that end.

I had just finished my freshman year at Yale. Of course at the time I had no conception of the great advantages of an early decision which confront the student today. My decision meant to me that I had taken a stand and would go *if sent*, not that I intended to move forward, to equip myself spiritually and intellectually, and to go unless the way should be finally blocked. Multiplying my life by aiding others to find the Lord's will in conclusive thinking, never entered my head. Of course, objections were to be expected from the family, yet I was not sure that an early, open decision, and a life consonant with it, could be used mightily in battering down this obstacle. (I am sure of it

now.) So I allowed many months to pass by before giving a hint at home. The state of the Board's finances did not then demand the early decision that it does now. Moreover, my ideas of mission work were very vague, and, which was worse, no organization, such as now exists, stood ready with pamphlets, books and study-classes to guide and fortify me, a new volunteer.

But thanks be unto God, in spite of all this crudeness, He did use the decision so that, in my senior year, Yale had, instead of one other volunteer and myself, a band of twenty-four; speaking had been started in C. E. Societies, and my own life, by prayer and reading, was more true to that purpose which the Father had implanted.

I am now under appointment of the A. B. C. F. M., for the North China Mission, to sail next fall. Oh, let us ring it out, the supremest joy is to be a Student Volunteer!

HORACE T. PITKIN.

* * * * *

One reason why I was not a volunteer in college was that no one ever spoke to me about missions. I might have said I was "not called." But it was because I was not within calling distance. I had all my plans made for "making money" and "helping on God's work" in my own chosen way when an opportunity opened to enter Christian work. I felt I *dared* not miss God's plan. While working in the hospitals and seeing the slum work in New York, I began to see, that while there was great need there were many to meet it who could not go abroad and that I ought to place my life among those who could not hear the gospel. I wrote to Mr. Wishard, who had just been around the world, asking where the greatest need was. He replied, "The need for college men abroad is so much greater than the need at home that I can say emphatically that a man should either show a good reason for staying at home or consider himself obligated to foreign fields."

My parents tried to show me that I was not fitted for this work, but solely on the ground of *duty* I felt that I ought to go.

I entered the seminary and my head was soon turned to the more attractive work at home.

But there I saw Pitkin, my classmate, who while in college, had been instrumental in raising a large band of volunteers and several thousand dollars for missions and whose life was telling daily for the regions beyond, while through indecision I was doing nothing. The sooner I decided, the sooner I could begin work; so one night I quietly prayed the matter through. Before I had volunteered my purpose was indefinite and vacillating and I saw no reason for entering the Volunteer Movement except for greater usefulness; but from the moment of signing the card there has never been one moment's doubt or regret, but deepening conviction and growing joy. Once it seemed hard to go, but it would now be the keenest disappointment not to go. To think that in this prosaic nineteenth century there is still left for us the privilege of telling the story to those who never *heard* of Him, of really being permitted to share in a little of His suffering as we press on to fields of a round world of which Paul never dreamed, and bring it back to the feet of Him whom we love! Were the work ten times as hard, were dissuading friends ten times as many, were obstacles ten times as great, I would count it the privilege of my life to say, "It is my purpose, if God permit, to become a foreign missionary."

SHERWOOD EDDY.

THE MONTHLY MISSIONARY MEETING.

MISSIONARY OBSTACLES.

One meeting may well be devoted to answering difficulties which have arisen as men consider their personal relation to the mission field. The following are among the most common. Others may be substituted to meet the needs in your own institution:

1. "THE NEED AT HOME" is often urged in opposition to foreign work. Suggested answer: 1. We have men and money enough for both. 2. The work at home will never be finished

(vid., England after a thousand years of Christian life). 3. Christ's command is for all nations alike, and we cannot separate home and foreign work without wronging both. 4. The reflex influence of foreign missions will be a greater blessing at home than the men and money withheld.

II. "NO MONEY TO SEND THE MEN."

1. The same God who bids us go has promised to supply *all* our need, Phil. iv. 19. 2. Other men are enabled to raise the needed money themselves every year; why cannot you? 3. No man called of God need ever be hindered for lack of means. We need not cross the bridge before we come to it, but every volunteer should be prepared to cross it. (March VOL., '95.)

III. "NOT CALLED."

1. The Great Commission is a universal call given once for all. "The call of God is not so often a personal call, but the call of an opportunity." 2. In the face of the greater need the burden of proof rests upon us to show that we are clearly called to stay. 3. "Not called" sometimes means "not listening." They find who *seek*. Study call of Moses and others.

IV. "WHY DECIDE NOW?"

1. One's spiritual life will be deepened in finding God's will for one's life. 2. Preparation for this great work begins earlier and may be better directed. 3. Usefulness to the cause and the opportunity for multiplying one's life usually date from the day of *decision*. Seek to know God's time as well as God's place. Entrance at Kadesh Barnea will save a desert wandering. Move neither sooner nor later than the pillar of God's guidance.

For suggestions see pages 85-87; also "Do Not Say," "The Supreme Decision of the Christian Student," etc.

The topic may be treated by as many speakers as can be relied upon. It will especially need divinely given tact, much prayer, and a spirit of love and humility. Be frank and fair. Avoid the equally great dangers of coercion and "keeping back a word of all the Lord shall speak." "The entrance of *thy* word giveth light."

A "MISSION NEWS LETTER."

Why cannot every State Secretary of the Y. M. C. A. in colleges imitate what Secretary Munger of Iowa is doing? A mimeographed "Mission News Letter" is periodically prepared and circulated among the state college associations. Besides helpful hints as to missionary work in the college, reports concerning the missionary interests of the various institutions are given. Though brief, they are brightly written and suggestive. They indicate that the Iowa associations are fully alive to the importance of missions. It is pleasing to note the prominence given to the monthly missionary meeting and to debate as a means of arousing interest in missions. In the former connection we quote a paragraph from one of the reports: "Our missionary meetings are planned for in the following way: immediately after a meeting the joint committees meet to criticise it and to prepare for the coming one. Later, they meet again to plan for the next meeting and to select persons to take part in it. Then shortly before the meeting they meet once more with the leader and all who are to take part and pray for its success." No wonder they have a successful monthly missionary meeting.

The missionary is undoubtedly the highest type of human excellence in the nineteenth century. He has the enterprise of the merchant without the narrow desire of gain, the dauntlessness of the soldier without the occasion for shedding blood, the zeal of the geographical explorer, but for a higher motive than the advancement of human knowledge.—*R. N. Cust.*

The advancement of the missionary cause is not only our duty and responsibility, but it is an enjoyment which those who have once tasted it would not exchange for all the treasures of the Indian mines, for all the laurels of civic success, for all the glittering splendors of coronets. It is a joy rich as heaven, pure as the Godhead, lasting as eternity.—*Alexander Duff.*

The Student Volunteer

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MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."—*Henry Martyn*.

All volunteers are interested in the missionary boards and not a few wish to know the steps necessary to be taken in order to come into intimate relation with their denominational organization. We have accordingly asked the Home Secretary of America's oldest foreign missionary society to write our leading article. Dr. Daniels inherits much from his predecessors, who have been exceptionally strong men, and he likewise brings with him to his important post from a successful district secretaryship, an experience that is helpful to candidates. We urge all to read his words, and trust that those whose course is near its close will take such action as is indicated by Dr. Daniels.

Old friends greet us in the group of witness bearers as to reasons for volunteering. Through their work as traveling secretaries and at the summer schools, Messrs. Eddy and Pitkin are well known. Such witnesses should be given a prayerful and conscientious hearing. At our desire they speak informally and

from honest and earnest hearts. The same, or equally powerful reasons, should lead to a similar consecration to missions in many lives. Let others, who are already volunteers, look upon these testimonies as an object lesson teaching the value of personal testimony in college. But this is not all. Volunteering means more than a determination to do missionary work years hence on foreign soil. It stands for the earnest, prayerful, fruitful living of just such lives as these two men have been enabled by God to live while abiding the time of their departure to a distant work. Mr. Pitkin is taking his final year at Union Seminary, New York, and Mr. Eddy is at Princeton Seminary.

Not only are gratifying signs of progress in the matter of missionary instruction to be seen in our seminaries, but in lower institutions the same movement is growing. The Ohio Wesleyan and Chicago Universities offer large opportunities for the study of missions, while other colleges, as Richmond College, e. g., present short lecture courses. In two institutions at least the studies of the Educational Department of the Volunteer Movement constitute part of the curriculum and are required for graduation. Is it not time for volunteers to agitate this question? Possibly they might imitate the example of the volunteers in one of the seminaries who secured a valuable series of missionary lectures by circulating a petition, requesting the faculty to establish such a course. If an endowed chair or lectureship is out of the question, at least see that some strong lecturers present the claims of missions every year at your college.

Attendance at important missionary meetings depends partly upon their being properly bulletined. If the notice is written on a scrap of paper, in a crabbed hand, and is posted on a board already well covered with announcements, it is almost useless. On the other hand, if it is ingeniously gotten up, like one recently used at Randolph-Macon College, in which alliteration, anagram, a map and clearness of statement were happily blended,

it will compel attention. In one New England institution a young woman of artistic ability paints a new design for each meeting, with the result that every one in the institution is on the qui vive for its appearance. A little time and thought expended in this direction will prove very profitable.

The Convention of the Student Volunteer Missionary Union, held in Liverpool, Jan. 1-5, will be reported in our March issue. Only a brief note can be inserted here. The gathering was one of the most significant of modern times. In point of numbers it fell short of our Detroit Convention, only some 800 student delegates being present. In most other respects, however, it was in advance of Detroit. Representatives of 24 countries were upon its platform, and at the meeting of the nations, students of many tongues spoke forth the love of God. A deep undercurrent of spirituality pervaded all the services, and more than once the Spirit was present in manifest power. The Missionary Union's Executive, after three years of hesitancy, have adopted as their motto, "The Evangelization of the World in this Generation," and on one afternoon three bodies of Continental students might have been seen translating into their native language the words of the Volunteer Declaration, "It is my purpose, if God permit, to become a foreign missionary." The spiritual tide is rising on the Continent and this Convention gave it an impulse which will never be forgotten. Perhaps no lesson of the gathering was so impressive to those behind the scenes as was that of the power of prayer to remove every obstacle, and to secure a largeness of blessing. Let a spirit of supplication be poured out on our volunteers that this Convention may be but the beginning of marvelous things for Europe and the perishing world.

"During the latter part of these eighteen centuries, it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunity enough, to evangelize the globe fifty times over."—*Earl of Shaftesbury*.

WOMAN'S RELATION TO THE WORLD'S EVANGELIZATION.

MISS JENNIE T. MARTIN.

If statements from the field are true, and conditions at home not misrepresented, Christian women must have a much larger share in the work of discipling all nations than they now have for "the evangelization of the world in this generation" to become a fact.

Missionaries and travelers unite in asserting that women, more than men, perpetuate idolatry. A Hindoo villager once said, "We men would give it all up but the women make such an ado we have no peace." An enlightened native of Calcutta declared, "It is our women who keep up Hindooism by their bigotry and ignorance." Of the \$400,000,000 given annually in China, for the temple worship, seven-eighths is given by women. Heathen mothers carry their children who are too young to talk to the altars and shrines and teach them to bow before the idols and to lay offerings before them, so that they are entrenched in idolatry before any outside influence can reach them.

Oriental women are conservators of heathenism because their present condition is so miserable that they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate come upon them.

Not only so, but their degradation and the terrible social conditions arising from it further prevent the spread of the gospel by keeping men from rising far above heathen conditions. Olive Shreiner, in one of her "Dreams," illustrates this fact. She saw before her an object which on nearer approach proved to be a woman with a great burden on her back that had drawn her down to the earth. Even her head was in the dust. She had found it useless to struggle and meekly lay there. By her side was the figure of a man who also could not move from the spot because a strap passed between them and was fastened to his leg. Finally, the

bands of the burden were cut, and after a long and terrible struggle the woman arose with no help from the man and then the two walked off together.

The burdens of heathenism have indeed drawn women down into the very dust. They cannot rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say: "We have no souls, we are only cattle." But it is not until the gospel of Christ takes away the load, and the hope and strength of Christ raises up that man, her husband can really go forward.

Five hundred million heathen women live in sad-eyed ignorance of the Christ who alone has given American women their happy lives. Few can ever hear the good tidings unless Christian women carry it to them, for the reason that in nearly all non-Christian lands male missionaries are not allowed access to the women, and only women can understand and help their sister women.

If, then, the evangelization of heathen lands is so vitally dependent on the conversion of the women, and if this can be accomplished only by women missionaries, would it not please the Master, as He looks on the white fields, to see a large increase in the number of women on the field?

But not only are women missionaries needed for the work among women and children, but, in some countries, they have a decided advantage over men in other ways. They are not so easily suspected of base motives, and their tact and quiet way of working makes it possible sometimes to accomplish what men cannot. Mrs. Bates, a missionary from Africa, said recently, "Women have a decided advantage in some parts of Africa, for the people never saw a bad white woman, though they have seen many bad white men." A prominent member of the China Inland Mission said that they often sent women to be pioneers where there was strong anti-foreign feeling. For the Chinese would say, "They are only women" and can't do much. But the despised "women" have founded many a station, and,

through Chinese helpers, have even administered the affairs of churches.

We have seen that woman has an important place in the dark lands of the earth both as messenger and recipient of the truth. She has quite as vital a position at home. At the present time the general missionary boards throw the whole responsibility of the work for heathen women and children on the women of the home churches, notwithstanding the fact that the control of only such a small proportion of the wealth of the church is in their hands. Therefore if a larger force of women is to be sent out, as it is evident there must be, a great and ever-increasing responsibility rests on those who "hold the ropes." A larger number of those whose interest and influence reach to the ends of the earth must somehow be raised up, the ignorant must somehow be informed, the Spirit of Christ must be shed abroad in our hearts.

Those who raise large amounts of money for philanthropic or Christian purposes have learned that it is always wise to gain the approval of the women of a town, or congregation, before asking the men for money. Many women give to foreign missions whose husbands laugh at the whole matter. But how many men give in spite of their wives?

In still another particular are the Christian women of America especially privileged to work with God for the redemption of the world. They too mold the thoughts and habits of the little ones before the wisdom of the world can come in to cloud their sympathies and stifle their good instincts. How many missionaries now on the field and how many workers at home are so because of a mother's influence? Through mission bands and Sunday school classes and other organizations it is chiefly women in all our churches who are nurturing the missionary spirit.

In praying the Lord of the harvest to send forth laborers into the harvest, would it not be well to pray for a great outpouring of the Holy Spirit that *more* of our "daughters may see visions," that the women who are "at ease in Zion" may rise up and be doing?

It is a glorious calling to look forward to being a missionary to heathen women, "to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to give unto them a garland for ashes, the garment of praise for the spirit of heaviness," and in so doing to undermine the very foundations of heathenism. But while looking forward to such a career it is possible for every woman volunteer to so make her life felt here in her college circle, in her home church, in other churches which she may touch, that many now asleep will be aroused to their duty and privilege, and if the new interest is intelligently fostered and conserved, only God knows what may result in the "uttermost parts of the earth."

OUTLINE STUDY OF NON-CHRISTIAN RELIGIONS.

BY THE EDUCATIONAL SECRETARY.

STUDY IV. SOURCES OF CONFUCIANISM'S STRENGTH AND WEAKNESS.

Required reading: Grant's "Religions of the World," ch. IV. *Additional readings:* "Encyclopædia of Missions," article "Confucianism;" Burrell's "Religions of the World," pp. 233-262; Dobbin's "False God's," chs. XXIV., XXXIII.; Douglas' "Confucianism and Taoism," chs. III., V., VIII.; Hardwick's "Christ and Other Masters," pp. 278-306; Legge's "The Religions of China," Lectures I., II., IV.; "Missionary Review," February 1893, pp., 96-101; "Present Day Tracts—Non-Christian Religions;" Legge's "Christianity and Confucianism;" Reid's "Doomed Religions," pp. 378-419; Williams' "Middle Kingdom," vol. I., ch. IX.; "World's Parliament of Religions," especially pp. 374-439.

- I. Some sources of Confucianism's strength summarily stated.
- II. Detailed statement of certain elements of its strength.
 1. Emphasis of the necessity of social order.
 2. Perfect self-government of the individual.
 3. Paternal authority an ultimate principle.
 4. The Golden Rule and Reciprocity.
 5. Meaning of Lao Tse's word Tao.

6. Lao Tse's New Testament teachings.
7. Why Taoism failed while Confucianism succeeded.
- III. The Confucian educational system.
 1. The character and object of this education.
 2. Requirements and advantages of the competitive system.
 3. Brief account of the various examinations.
- IV. The weaknesses of Confucianism.
 1. National confession of these weaknesses.
 2. Taoism's attempt to remedy religious defects.
 3. Buddhism's introduction into China.
 4. How Buddhism and Taoism influenced each other.
 5. Religious syncretism makes Confucianism weak.
 6. Doubtful advantage of Confucian education.
 7. An attempted definition of Buddhism.
 8. Its eschatology better than Confucianism's.
 9. Confucian and Christian basis of religion contrasted.
 10. Confucianism's religious deficiencies examined. (1) Goodness of man takes the place of dependence on God. Results. (2) Fellowship with God lacking. Results. (3) Progress and hope impossible.
 11. Defects in Confucian doctrine of filial piety.
- V. How commend Christianity to the Chinese?
 1. By furnishing a historical religion revealing God and higher ideals and motives.
 2. By honoring Lao Tse and Buddha's work.
 3. By sympathetic treatment of the Chinese.
 4. By duly regarding their customs.
 5. By emphasizing Christian filial conduct.

STUDY V. HINDUISM AND ITS SACRED BOOKS.

Required reading: Grant's "Religions of the World," ch. V.
Additional readings: Encyclopædias, articles "Hinduism" and "Brahmanism," especially in the "Encyclopædia of Missions," and "Concise Dictionary of Religious Knowledge," article "India, Religions of"; Dobbins' "False Gods," chs. XI.-XIII.; Ellinwood's "Oriental Religions and Christianity," Lecture III.; Hardwick's "Christ and Other

Masters." pp. 117-153; Hopkins' "The "Religions of India," chs. IX.-XI, XIV.-XVII.; Hunter's "Brief History of the Indian Peoples," ch. VIII.; Robbins' "Handbook of India," ch. III.; Rowe's "Every-Day Life in India," pp. 32-39; Bp. Westcott in "Cambridge Teachers' Bible," "The Sacred Books of Præ-Christian Religions;" Williams' "Hinduism," except chs. I., VI.; "World's Parliament of Religions," especially pp. 316-332.

- I. Religions in India.
 1. Strength of principal beliefs.
 2. Two reasons for Mohammedanism's success there.
- II. The Hindus and other Indo-European races.
- III. Why Hinduism requires *study*.
 1. Not indented with any one name.
 2. Monier Williams' description of it.
 3. Many differing sects complicate the subject.
- IV. The Vedic literature.
 1. Definition and authorship of Vedas, Brahmanas and Upanishads.
 2. The Rig-Veda and its religious teachings.
 3. Rise of Brahmanism and its god Brahma.
 4. Origin of universe and Trimurti.
 5. Rise of Caste distinctions.
 6. How Brahmans came to be highest.
 7. Brahmanism's two-fold advance on Vedism. (1) Conscious sin and consequent sacrifice. (2) Philosophic assertion of a First Cause. Differences between Hindu and Western minds.
 8. Six points in Brahmanical creeds.
- V. The Dharma-Shastras, or Sacred Law Books.
 1. Object of these Law Books.
 2. Menu's basis of society.
- VI. Brahmanism's struggle with Buddhism.
- VII. Rise of Modern Hinduism.
 1. Epics take the place of Vedas.
 2. The Maha-Bharata outlined.
 3. The Ramayana and its hero.

4. Incarnations in Judea and India.
- VIII. Sacred books inculcating salvation by faith.
 1. The eighteen Puranas described. Tantras.
 2. Differences between Vaishnava and Saiva sects.
 3. Prevalence and fear of demonolatry.
- IX. What is, and what is not, found in Hinduism.

STUDY VI. THE STRENGTH AND WEAKNESS OF HINDUISM.

Required reading: Grant's "Religions of the World," ch. VI. *Additional readings:* "Encyclopædia of Missions," article "Hinduism;" "Biblical World," October 1895, pp. 270-277; Gracey's "India," pp. 41-99; Ellinwood's "Oriental Religions and Christianity," Lecture IV.; Hardwick's "Christ and Other Masters," pp. 175-256; Hopkins' "The Religions of India," ch. XIX.; "Missionary Review of the World," April, 1893, pp. 241-248 and May, 1893, pp. 329-336; Padmanji's "Once Hindu, Now Christian," chs. IX., X.; "Present Day Tracts—Non-Christian Religions;" Mitchell's "The Hindu Religions: a Sketch and a Contrast;" Rowe's "Every-Day Life in India," pp. 39-63; "World's Parliament of Religions," especially pp. 333-339 and 456-460.

- I. Strength of the institution of Caste.
 1. Originated in race necessities.
 2. Also necessary for religious reasons.
 3. Megasthenes' favorable account of Caste.
 4. Not necessarily due to Brahman selfishness.
 5. Brahmanism's supremacy a benefit for centuries.
- II. Weaknesses of the Caste system.
 1. How it came to degenerate.
 2. How affected by Buddhism.
 3. Attitude toward it of Hindu reformers.
- III. How can Caste be abolished?
 1. By substituting something positive and true.
 2. Through a church embodying the truth of Caste and adapting its pure life to Indian environment.
- IV. Hinduism's teachings regarding God and man.
 1. Conception of God and man pantheistic.
 2. Proof from Menu's Institutes.
 3. Evidence from the Bhagavad-Gita.

4. Some respects in which Hinduism's view of God and man are defective.
 5. Bible views of God and man.
 6. That pantheism is Hinduism's strength and weakness shown from incarnations.
- V. Our duty to the people of India.
- VI. Results to other lands if India is converted.

MISSIONARY LITERATURE.

FROM FAR FORMOSA: THE ISLAND, ITS PEOPLE AND MISSIONS. By George Leslie MacKay, D. D., Twenty-three Years a Missionary in Formosa. Edited by Rev. J. A. MacDonald. With Portraits, Illustrations and Maps. F. H. Revell Co., New York, Chicago, Toronto. 1896. 6x8 in. Cloth, p. 346. Price, \$2; at S. V. M. office, \$1.60, postpaid.

Dr. MacKay, like John G. Paton, has Scotch blood in his veins, and in his life appears very much like the saint of the New Hebrides. He is the missionary hero of the Presbyterian Church of Canada, and for most of the time has been their only representative in North Formosa. Few missionaries have had more thrilling experiences than Dr. MacKay, both among the more civilized Chinese and the savage head-hunters, yet through all dangers his firm hold upon God and his unswerving faith upheld him and made him more than conqueror. The chapters under the main divisions, The Conquered Aborigines, The Mountain Savages and At Headquarters, will prove most readable. Especially interesting are those entitled How Bang-Kah was Taken, The Coming of the French, With the Head-Hunters, Training a Native Ministry, and Oxford College. His theory of work and its results may well be compared with that of Dr. Nevius, mentioned below. His book is a tonic for discouraged candidates, a weapon against the argument that missions do not pay, and a splendid illustration of the work which one fearless child of God can in our day accomplish.

It is far less important to die the martyr death than to live the martyr life.—*Robert E. Speer.*

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